THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editors: K Sundararama Aiyar M.A., & T. K. Balasubrahmanya Aiyar B.A.

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The Hindu Message stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision Of India.

KANWA'S ASRAMA.

By K. S. Ramaswami Sastri, B.A., B.L.

Beneath Asoka trees in ruby bloom
There shone Sage Kanwa's peaceful asram sweet
Where with fair lotus face and flowersoft-feet,
A flower midst flowers which did the world illume
And banished from the soul its inner gloom
And kindled perfect poet-fancies fair and fleet,
Sakuntala the wondering world did greet
Ere her love met its foretold hapless doom.
The pure reposeful heaven of hermitage
Where lisping childhood and sweet-blossomed youth
She passed shone like a benediction bright
Within her heart and when life's later page
Was blotted by her tears which win our ruth
It brought reunion by its blessed might.

The Hindu Message

THURSDAY EVENING 2, JAN., 1919.

The Year 1918.

In any Review of the year that we have just left behind, the mind naturally dwells first and foremost on the War. Our first thought regarding the War is that it has happily come to a close. The world is free from the nightmare which has oppressed it for four years and more. Its close has come on us with a suddenness which is certainly dramatic or almost so. When the enemy's mighty rush and stroke of March last across the Somme and Marne resulted in pushing the British and French back, there was, indeed, a momentary feeling of uneasiness, but the event soon showed that the force of that onslaught became soon spent, simply because the enemy's strength had become almost exhausted and he had no reserve to draw upon in order to profit by what his last great offensive was able to accomplish. This failure may be regarded as really the beginning of the end. For, the unity and compactness which the Allied Armies had gained under the command of General Foch, the rapid pouring in of the American forces in a manner which upset all enemy calculations, and the enormous and growing additions to the available supply of munitions, aeroplanes, and tanks, had made the enemy's cause absolutely hopeless. When the Allies began their own counter-offensive in July they were bound to succeed. Meanwhile, the Austrian failure in Italy was one which proved past recovery, and the Turks also began to sustain several serious reverses in the Palestine front owing to the victorious advance of General Allenby. In the Eastern front, too, the enemy's reverses occurred in rapid succession. First Bulgaria, then Turkey, and then Austria surrendered. The German retreat became inevitable,—a retreat, however, which, made at a critical hour, must be regarded as one of the most skilful and masterly military accomplishments in the world's annals. Even the German devil must have his due. We are, also, of opinion that, though the German generals have been guilty of innumerable misdeeds and some monstrous crimes for which they must be made to expiate upon the judgment of a competent and fair tribunal, they have shown themselves to be possessed of military talents of the first order and have on the whole acquitted themselves well in their several tasks. It may be that they have produced no Alexander, Hannibal, or Napoleon,—not even a Marlborough, or Wellington. But this is an age in which more depends on organisation and resources than on the genius of the leader. It is true that the Germans had long and laboriously prepared themselves for the struggle, and they also began by making their first onslaught at a time and in a quarter where it was least expected. If they failed, it was, we think, chiefly due to the fact that the sea-power of England thwarted them, and America's resources and those of the rest of the world could be and were turned against them through her mastery of the seas. Moreover, the Germans had, from the first, made it clear that their cause was one in which brute force, atrocious crime, insatiable lust for power,

outrageous violation of the conventions of civilisation, and swashbucklerism of the most ignominous kind were to prevail against all human and divine law and the transcendent and luminous Bliss of Love which lightens up every true human heart. The communities of the world rose like one man to accomplish the overthrow of the wicked and soulless machine of German militarism ; and in fact the German plot to overthrow the liberties of men and their universally recognised standards of morality failed on the very day when the culprits declared their aims and themselves before the world in such a manner as to unite all in a League of Nations against the common enemies of civilisation and humanity.

Peace is in sight, and fills all human hearts with joy and hope. The representatives of all the belligerent nations will soon meet, and then will follow the congress of the world's nations to settle the future of international relations. Of course, justice will have to be done, first and foremost. Condign punishments will have to be inflicted on the criminals who have commited unmentionable barbarities and cruelties in the course of the war,—especially those who have violated women, shot children fired on hospital ships, carried off girls, fired on old men, ordered the execution of hostages, violated tombs, starved prisoners, connived at thefts, and so on. Of course, justice must be tempered with mercy for war is apt to brutalise the heart of man, and convert civilised, and even gentle, men into barbarians. But the savageries of Germany have been perpetrated against those who represent the type of civilisation to which they belonged themselves and to whose laws and conventions they had given their own promise and pledge of conformity. Then, the peace congress must proceed to heal the wrongs of nations. We shall certainly rejoice to see France not only compensated, but even restored. But Belgium 's claims should not be over-rated, simply because Germany's first onslaught was directed against her and, when she resisted, the Germans resolved to fill her cup of misery to the brim in the heat of their anger at being thwarted from gaining their objective of getting on to Paris by one easy and rapid march. Belgium's own savage career at the Congo must unfailingly be remembered now, if real justice is to be meted out to all. Similar must be the attitude in dealing with the Balkan Powers and others. *Thirdly*, in the formation of new states in Russia, or Austria, or elsewhere in Europe, justice requires that the claims of nationalities must receive due consideration. Jugo-slavs, the Czecho-slovaks, the Poles and the Hungarians, will, we trust, obtain their national freedom,—as also the Finns, who have long suffered from the autocracy of Russia. *Fourthly*, the semi-civilised peoples of Africa must be restored to their freedom under the joint protectorate of the nations, who form the Peace Congress. If this is not done, the promise of self-determination can only prove a solemn farce.

We now turn to India. The National Congress has begun its annual sessions, as we sit writing here. Before we close this article, it will have concluded its proceedings and we hope to comment on its performance. The great National Convention is sure

to do its work in a spirit of compromise and conciliation. But, at the same time, our leaders will have to remember that this is the hour of fate for which the Indian world has long waited. The heart of Great Britain is beating in unison with the aspirations of even distant peoples and communities struggling for freedom and a higher life. How can India, with her ancient civilisation and crowned with the aureole of her spiritual culture, fail to elicit her sympathy, especially when she has herself roused her modern aspirations for political freedom through the conferring on her of the gift of modern education and enlightenment and the training of her in the duties of citizenship. Moreover, India has responded warmly and promptly to the call made by Great Britain when the fury of Germany's barbaric onslaught flowed without let or hindrance over the plains and cities of France and Belgium. As in the Boer war, so on this occasion, the Indian army it was that hastened forward to the field of battle to confront and turn back the advancing hordes of the relentless Germans in the West and of the equally stubborn Turks on the battlefields of Mesopotomia. British generals who have witnessed the achievements of the Ind an heroes on the field of battle have generously acknowledged their value and intr nsic worth. But it is not at all to be supposed that India seeks her freedom as the price of her help and loyalty on this and other critical occasions in the course of events. It is not the war that led to the movement for freedom or the aspiration for self-Government in India. India's loyalty to Great Britain has its source in the love of freedom which she has planted in all truly Indian hearts by the system of education which she herself has established in India. At least her statesmen have felt the calls of duty and humanity in regulating her dealings with India, even though the passion for domination and the hunger for trade-profit may actuate those who are attracted to our shores as business men. If their utterances and measures were not due to the sham public spirit which acts under the influence of cold and selfish calculation, it is equally true that those Indians who have for a generation carried on the present constitutional struggle for Indian freedom and self-government have acted under the influence of the vivid imagination and exalted feeling which, when the time is ripe, has invariably led men to seek the good of their fellowmen and the achievement of their country's self-respect and true greatness. The war has only furnished the *occasion* to our countrymen to do what they can and all they can as citizens of the Indian Empire of Great Britain. Our princes and people were thus impelled in all their activities and contributions for the purposes of war not by the sham loyalty which is the effect of cold self-seeking, but the instinctive feeling of self-respect which is evoked in all civilised men when they become a community possessing a common life and conscious of a common purpose. This fact has been amply recognised both by British statesmen in their island home and by His Excellency the Viceroy and several others who are engaged in the task of Indian administration. It is this recognition and appreciation of the Indian sentiment of loyalty to the Empire that led to

the pronouncement of the British Ministry in August 1917 which defined the goal of Indian political progress and aspiration and gave a distinct assurance to the people of India that early and definite steps would be taken towards its attainment. The visit of Mr. Montagu to India and his collaboration with His Excellency the Viceroy was brought about under the orders of the British Ministry and with the tacit consent of the British Parliament and people simply as means for the fulfilment of the intentions which were proclaimed to the Indian people on their behalf last year. Since the publication of the Montagu-Chelmsford Report on Indian Reforms, however, India has passed through strange experiences which seem to presage a coming crisis in our history and a distinct set-back in our progress towards the goal which our own leaders and British statesmen who are responsible for affairs have had in view.

In the *first* place, the Anglo-Indian community here is making a determined effort to organise a powerful opposition to the cause of Indian progress. Here, in South India, the leading organ of the Anglo-Indian community misses no opportunity to vent its envenomed anger against the party of reform. Only the other day, this journal made what we cannot but consider a most unjust and mendacious charge against congressmen that they want "to exclude Englishmen from India. On the other hand, leading congressmen have complained that Englishmen who have had administrative experience do not settle in India in their retirement so that they may give the land the benefit of their knowledge and wisdom. Moreover, Indians have only objected to the exploitation of the resources of India by these outsiders, *not* to their settlement in India as naturalised citizens. We certainly admit the other item of complaint, viz, that we want "to acquire the control of the Indian financial system" in order to "impose a heavy prohibitive tariff" on foreign imported goods which we can produce here. It is an admitted economic truth that protection ought to be considered legitimate when granted in the interest of rising and struggling industries. Manchester competition has already killed many well-established and productive Indian Industries. What is there that is wicked if we try to save the few that still survive and struggle on? As if attacks of this kind are not enough, our contemporary goes on to say that "*some* of those who claim to be leading India to nationhood have not confined themselves to threats, but have engineered conspiracies directed at the destruction of British rule." Further he says, "*some* of those who claim to be leading India to nationhood have manifested a sudden admiration for Germans, with whom we are still in a state of war, and a curious desire for their friend ship." These are serious statements, indeed. But they have not been proved. Why does not the Anglo Indian bureaucracy or community have these persons indicted before a court of law? If there are any Indians who want to "destroy" British rule in India in the sense of removing India from its place within the Empire, no congress man will be found anywhere who will not come forward to help in having him duly punished by an Indian law-court, and to have him socially

condemned as a pest and a disgrace to Indian society. As for "admiration," or "friendship" to Germans, if they were formerly allowed to carry on trade, and even proselytising work in India to the ruin of our industry and the Hindu Society, the responsibility rests not on the Indian people and their leaders, but with others. No Indian congressman worth the name will be found to have any dealing with those who conspired against the world's freedom and have committed crimes which will be ever mentioned with execration and regarded with abhorrence for all future time. How little the Anglo-Indian community knows of the people among whom they reside is clear from the fact that it can regard them as capable of following leaders who can feel "admiration" or "friendship" for these German barbarians! Not content with spreading tales like these our enemies have also contrived to found an organisation—the Indo-British Association, as it is styled—to mislead the British electorate and induce it to throw overboard the schemes now framed for reforming the existing system of administration Already, much mischief has been done; as we can see from the debate in the Lords and the opinions expressed by several noblemen who have only an imperfect acquaintance with existing Indian conditions. It would be some consolation if the Congress had been permitted to do what it can to counteract the evil. But its spokesmen were not permitted to undertake the mission of enlightening the British electors, and still they are trying to persuade the Government to give them the permission they need. Of course, for ourselves we have ever been of opinion that the agitation in India is the only sound basis for all true growth of the Indian polity and constitution. It is the task of British statesmen and the leaders of the British democracy to obtain the powers they need to strengthen the empire and provide for its growth. Several of the leaders of our new national life think differently, and the Government of India has undertaken to provide in due time the facilities needed for undertaking a mission to England in order to influence democratic opinion in our favour. When the time will be considered ripe for it by the British Ministry or the Government of India, it is not safe to predict. But, meanwhile, the leader of the South Indian Non-Brahmin Cave of Adullam has fulfilled his self-imposed task, and the conquering hero will soon be in our midst to obtain the approval and appreciation of those for whose advancement he has laboured in Great Britain. And, what is meant by Non-Brahmin advancement? "The smashing of Brahmin Domination—the domination of an educated Indian oligarchy as intolerant and relentless as any known in history." But is there, or has there ever been such an oligarchy ruling in India? Ask the enlightened Westeren Orientalist or historian. He knows not of such. Ask the agitator of today. He, too, denies any knowledge of such. The truth is that the culture and civilisation, of India is equally the work of the Brahmin and the Non-Brahmin. Moreover, as Sir John Woodroffe has only recently explained to us:—"The general good was the object of the Indian social organisation. And the community has governed itself." The truth is that Hindu society is built on a truer conception and basis of

democracy,—of freedom, equality, and fraternity—than the democracies of the West. We have often demonstrated this fact in these columns, and so we need not labour this point here. Even granting that a democracy of the Western pattern is what we want, or what alone will satisfy our non-Brahmin brethren,—even then the latter cannot gain their object by committing the ruinous folly of walking into the bureaucrat's or exploitationist's parlour. No self-respecting Indian, worthy of the education he has received ought to do that, for the bureaucrat and the exploitationist will ever block the way to all true reform which leads to Indian freedom of self-determination. Our non-Brahmin brethren have, therefore, everything to gain by joining the great Indian National Movement, and everything to lose by the factionist spirit which inevitably leads to national weakness and disunion. In this grave crisis of our history, the Government of Great Britain and the Government of India expect us to declare with one voice and one soul what are the modifications we require in the proposals of reform already put forward in the Montagu-Chelmsford Report. We have ever pleaded for Indian unity from our first start to serve the Motherland. Our Moslem brethren are showing a firmness, dignity and loyalty which is in every way admirable. Let the Hindus, too, sustain the honour and the traditions of their ancient race.

The Congress session has closed amidst indescribable scenes of enthusiasm. It has admirably responded to Dr. Horace Mann's ringing message,—"Like free men demand people's rights." The question of questions for the India of the future is admirably put by the noble and illustrious patriot who presided at the recent sessions—Pandit Madan Mohan Malaviya. He asked :—"The question now is to what extent India is going to benefit by the principles for which she gave her lives and treasure, viz., the principles of justice and liberty,—the right of every nation to live an unmolested life of freedom to manage its own affairs and to mould its own destiny." The Congress has given its answer and made its confession of faith. It has demanded "*full provincial autonomy.*" No reform can be satisfactory which does not grant this irreducible minimum as the birthright of the peoples of India under the universally-acknowledged right of self-determination. So long as the Government of India has full and ample powers of interposition, amendment, and veto, there can be no danger in making a concession so just and reasonable. No party or individual can deserve to be called *moderate* who can oppose a principle so fundamental and elementry—a principle the refusal of which will only perpetuate the present disastrous situation of the Indian people with its total denial of all self-respect to them and consigning them to eternal destitution and starvation. *Moderation* at the expense of justice and self-respect spells the instincts of the beggar and slave. No true Congressman, no true Indian—whether non-Brahman or Brahmin—can herafter consent to hurl the ancient motherland into the abyss of degrading and infamous slavery, when the whole world is revelling in the joy and glories of self-determination.

We must hasten forward to the close. Let us descend from the high

altitudes of national and world-politics to the lower level of social and home life. Year after year we see that our new men distrust our ancient civilisation and culture more and more. What is the reason? The present system of education is not without certain features of merit. But it has one fatal defect, that it perverts the vision by its one-sidedness. The following quotation from a public letter which appears in *The Hindu* of December 28 last, over the signature of Mr. C. V. Visvanatha Sastri, Rao Bahadur, one of the ablest and most learned judges of the day, gives the true clue to the reckless and thoughtless folly with which our *novi homines* violate the precepts of the Sastras and follow the precepts of those who hail here from foreign lands and desire to play the role of prophets and saviours sent out by the Vedic seers themselves to proclaim the truth regarding problems of life, mind, and the universe. Mr. Sastri says:—I left College with my head crammed with ideas of the cultural civilisation of the West, without knowing anything of the cultural civilisation of my own country." The cultural civilisation of the *Punya Bhumi* is the body which alone can give life and strength to the evolving spirit when it becomes fit for the realisation of the enchantment of the luminous and transcendent Bliss of the Atman. As Swami Vivekananda has said in the words pregnant with meaning to those who can see their truth:—" This is the land to which all souls must come wending their way to God."

देशेऽस्मिन्भारते जन्म प्राप्य मानुष्यमध्रुवम् ।
न कुर्यादात्मनः श्रेयस्तेनात्मा वञ्चितश्चिरम् ॥

" Having obtained this transient life as a human being in this land of Bharata, if one does not avail himself of the opportunity to engage in those activities which alone lift his soul to supreme Bliss, surely such an one has done himself harm for an indefinitely long future".

The holy People with their social system of Chaturvarnya must be maintained in order to provide the environment suited to the obtaining of the perceptional realisation of the " One only without a second". We must resist every attempt to overthrow it by all who want to bring about Varnasankara or commingling of castes. Mr. Patel's Inter-Caste Marriage Bill is a fresh peril to Hindu Society, even more insidous than Mr. Basu's Civil Marriage Bill. There is not the least sanction in the Sastras for inter-caste marriages. Eeven Anuloma marriages are condemned as inefficacious for ceremonial and spiritual purposes by the Rishis and sages of India. Those who, like the correspondent of the *Searchlight* of Patna of whom we have been recently hearing, quote certain ancient cases of so-called inter-caste marriage in order to support Mr. Patel's Bill, know not of what they speak. We may give an instance or two. He says,— " Rishi Mandapala married Sarangi, a low caste woman " Sarangi was a bird not a woman at all. If Vasishtha married Akshamala, it was after giving her a Brahman body. The Rishis can be no example to ordinary and imperfect men like ourselves. If we truly enlighten our minds regarding the import of every context in our Sastras, we shall learn that what we know of them is very imperfect and largely tainted with falsehood orgina-

ting in ignorance and egotism. We must learn humility and sit long at the feet of a great and holy Guru—not one who is only a Pandit, but one who has realised the Atman through yoga and dhyana and is at the same time thoroughly familiar with the true import of the Sastras—before one can become fit to give the law to those around them. The great arcana of existence and the laws of the spiritual world can only be fully known to those perfected souls who attain the rank of Rishis and can reveal the truth to those who are qualified for their knowledge and realisation. The doctrine of qualification (or Adhikara) is very important in Hindu religion, and what is good or possible for one person having one kind of status in life is not necessarily so, and may even be harmful, for another of different status. Hinduism and Hindu society is based on the principle of Unity in Variety. Unity of Atman is the goal, but the variety of the universe provides the means to its attainment. Spiritual equality certainly exists,—all souls are spiritually of equal status ; but such equality is only attained when the unity of the Atman is realised. Spiritual feedom can and ought to be attained by all living souls; but till it is a practical fact of constant realisation, all souls are in bondage of various kinds and degrees. Our modern lawgivers are ignorant of the laws of the spiritual world and life, and are neither better nor worse than those born and bred amidst the brawny sensualism and the strenuous strife of Western materialistic societies. Mr. Patel's Inter-Caste Marriage Bill has its source in, and owes its inspiration to, the gospel of Western exploitationism and aggressive materialism, and is utterly unsuitable to the Hindu society, which, whatever its transformation, has its primeval basis in the spiritual life, and aims at the attainment of the spiritual goal of Mukti. The Brahmin of to-day is usually a misguided materialist and is all that a Brahmin ought not to be. The Rishis, themselves, have foreseen and predicted the degradation of the Brahmins of the Kali age. It pains and cankers the heart to think of the spiritual ignorance and perversity of those whom the Rishis have appointed to be the "guardians of the treasury of Dharma." If Dharma is neglected or perverted more and more in the national life and career of the Hindus, it is the Brahmins to whom posterity will ascribe the evil and whom they will brand with eternal infamy. It is this prospect and possibility to which the Rishis point when they proclaim their prophesy that, in the Kali age, the Aryan Varna society will cease to be. But Dharma is eternal, and so its custodians cannot die out. Moreover, our sacred books proclaim with one voice that the supreme Being will re-incarnate as *Kalki-avatara* in a Brahmin body. This is to us the assurance that the pure Varnas to-day will remain to us under the blessing of the Rishis amidst all the changes and chances of the future.

There is no room for despondency and we must go forth hopefully to the achievement of our great destiny. The Congress is ever at work and will be. But its work must be entrusted to those who are sprung from the soil of the Holy Land and who can realise that the goal of India and its mission in the world is the freedom of the spirit from the bondage of matter.

The free State that is set up in India in the immediate future may assume any form, but it ought not to interfere with the mission of India in the world. We must not forget the fact that institutions have a controlling function which result in arresting human wills. One form of control is that which is, as it were, self-imposed on *every member* or the community by the necessity of conforming to all state institutions. The other is that which is imposed,—and again through institutions—by some members of society on others through their numerical preponderance of their personal endowments and social prestige. The New Indian National State will exercise the form of control of the kind first-mentioned. It is the latter form of institutional control that is calculated to preserve to us the spiritual aim and endowments of Hindu society. But those who value our spiritual inheritance must not forget that the form of control which is exercised by the state, and which we have spoken of as "*self-imposed*" by each member of the society on every other through the agency and by the will of the state is apt to grow while the form of control which owes its strength to private personal prestige or endowments and attainments is apt to decline. In the sphere of state activity there is always an ultimate element of compulsion, but no compulsion is possible in the sphere of religion. The education which makes for ethical and spiritual autonony is imperative in a land like ours where the state control is in the hands or guided by the inspiration of men belonging to an unspiritual materialist c and competitive civilisation. The Holy land of Bharata Varsha ever remains the reservoir of the world's spirituality, and its reaction on its inhabitans will always make powerfully for the sweetness and simplicity of life. But this does not absolve us, the Holy People, from faithfully discharging, with all the enthusiasm that is possible, the function allotted to us of preserviug the Arya-Dharma so that it may be a beacon-light for us in crossing the shoreless ocean of Samsara and attaining to the resistless enchantment of the Bliss of true feedom and knowledge which is the all-pervading Atman.

Notes and Comments.

The creed of the modern educated Hindu in the Madras Presidency at least is,—"To be born a Brahmin is no crime, but to continue such is a crime." This is the *first* item. The *second* item is,—"To be born a non-Brahmin is a misfortune, but to continue such confers glory." Each day a Brahmin continues such adds to his criminality, but no non-Bramin becomes more unfortunate as his days grow. We may object to the logic of all this, but we ought not to go to life for logic. Life has to be lived, not argued about. The educated and modern Indian cares to live even though he cares not to reason.

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A writer in a recent number of one of the English Magazines says:—"Misery springs from two main roots. One is ignorance, the other is failure to think—honestly and clearly." The educated modern Indian in our Presidency is not ignorant, for he is both educated and modern. Why, then, is he miserable? It must be due to his "failure to think—honestly and clearly." The fault therefore, must lie with his education, or with his modernity, or with both.

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It is the cultivation of love in the heart of man and the revelation of the radiant beauty which comes to all who can rise to the passion and the pathos of love—,

it is these alone which can discover to us the secret which leads to true knowledge. An education which suppresses the capacity for love and the sense of beauty which is implanted by nature in the human heart can never bring us the harmony or happines which man ever seeks, but never succeeds in attaining.

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The present system of education only endeavours to fit men for the *battle of life.* Indeed, all Western systems of education are tainted with this fatal error. Is life only a perpetual and pitiless struggle among men and nations for wealth and power? So long as life is thus conceived and the system of education is contrived to help men to win the battle of life, hatred and uncharitableness will never cease.

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The only true education is that which fosters the capacity for love and the aspiration for harmony and unity which destroys misery by substituting co-operation for the competitive struggle which breeds hatred. True education must enable all to live pure and serene lives, and so we must condemn every system of education which only fits men for the struggle to obtain wealth and power, whether between individuals or Nations.

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So long as Europe and America and the rest of the Western world retain their present conception of life and their present educational systems, their ideal and aspiration for a league of nations or a future of perpetual peace will be an empty dream. India, too, will have to follow suit, and the present evil tendencies of modern life will only grow among us.

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Let not our readers blame us for assuming the role of a prophet. An English writer says in one of the recent numbers of a Monthly Review:—"We need a race of prophets who shall do nothing but prophesy" "We have suffered much from our lack of foresight; we have lost much because it has been no one's business to foretell the future." The ancient Indian sages had the gift of vivid imagination and had gained the perfect knowledge and experience to be able to predict the coming on of this "age of strife" (*Kali-yuga*). They lived their life of inquiry and meditation in the primaeval forests and by the sacred rivers of ancient India, far from the reach and molestation of politicians and policemen. They had no need also to flatter the "democracy," so called, of today. Above all, they had no need to make experiments in life in order to find out the true laws of life.

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For, they consulted the eternal oracles of the Vedas and reasoned upon the spiritual laws they discoverd therein in order to build up their theory of life and the universe. Today, the very same methods of discovering truth are available to us—the *Mantras*, *Mudras*, and *Lakshyas* which are to be learned from the Gurus who preserve the tradition which has come down from the all-knowing Isvara, who is at once the world's lord and refuge, its just judge and loving guide. Many good and learned men in the West have appreciated the value of the Vedic truths and methods of spiritual life, and pointed out that they alone can furnish the corrective to the prevailing Western materialistic ideal of mercilees aggression, strife and exploitation. But they are unwilling to carry out in practice the precepts of the Indian sages,—for this entails the adoption of the path of *Nivritti*, or the restraint of the *natural* impulses of human desires and passions.

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The Hindu of today has to serve his country not only by co-operating with his Moslem and other fellow-citizens of the Empire in building up a self-determined nation commanding the respect of other communities within and without the limits of that Empire, but has also to undertake the mission of spreading his gospel of *nivritti*, his methods of spirituality, and the social composition which is best calculated to promote the spread of spiritual life over the Western world. The Ramakrishna mission founded by Swami Vivekananda is the one organisation which has undertaken this work. But it

suffers from a dearth of qualified men. Its glorious founder wanted 2,000 young men from Bengal to come forward. But the Bengalee community alone cannot furnish so numerous a contingent of workers. In South India, the manly spirit which can renounce the domestic world for spiritual life is largely and conspicuously absent at present. The South Indian mind hankers after the petty gains of worldly life, and is easily attracted towards, and fascinated by, the charm of personality and the power of the spoken word, especially when such charm and power is exhibited by some one who hails from abroad. South India has yet failed to produce a great personality which is the development or representative of the creative and transforming power which resides in its own institutions and environment. The strength of an institution, church, society, or state is surely proportionate to the degree in which the personalities which it produces become identified with its life-history from epoch to epoch and attract the healthy enthusiasm and energetic devotion of its members. Whatever the merits of the South Indian type in former times, its value is at present low, for there is a dead level of uniformity prevailing here and whatever devotion men are capable of giving is placed at the service of those who represent ideals foreign to the genius and traditions of the Indian people.

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No one can gain devotion who is incapable of giving love. In the West, men are said to *fall in love*, and women do the same too. It seems to us that this has nothing to do with what Hindus call love—*i. e.*, Bhakti or Prema. For the latter is disinterested, and it is also something permanent and strong. What passes for love in Europe is, in our view, nothing but the *fascination* which a person of one sex exercises on another of the opposite sex by personal beauty or some other element of personal influence. Hence love fails, as soon as the attraction ceases, or as soon as one discovers that a mistake has been made. In the Indian conception of Prema or Bhakti, no demand is made. Nothing is asked for from the object of love, and the lover gives away all his heart.

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It may be asked,—If God is perfect, he wants nothing from us, and we can give him nothing. A Western writer askes—"How can we love where we cannot give." According to the Indian conception, God wants all creatures to be pure in heart, so as we may enjoy the bliss of perfect peace. So, we can give him what he wants,—our pure heart. Moreover, God delights in descending to us in order that he may raise us to his own level of purity, peace, and joy. Then is our opportunity to offer him what we have—not because he wants it for his own use or advantage, but because we love him and love prompts the gift. We want nothing in return, and that shows how we have risen above the promptings of the self which seeks only a personal gratification. Sri Krishna says that *Prakriti* or matter is entirely under his control. The universe in manifestation is only the *Prakriti* changed into forms useful unto some one or other of God's creatures. Hence, there is nothing that is not Iswara's already; and what we do not keep or use for ourselves is as much God's as that which we keep for ourselves. We renounce the world, for that will lead us to God, and that is what he wants for us. What we renounce for ourselves also helps those who are still of the world, and these are also His creatures, and He is interested in their welfare and wishes them well. These too, in their own good time, will rise from worldliness to the peace and joy of unworldly resignation and the selfless love which alone lead to the realisation of the Paramatman, of the Bliss which is One without a second.

The Montagu-Chelmsford Reform Scheme—A Constructive Criticism.

(By Pramatha Nath Bose.)

II.

The "great influences" which, in the opinion of the august authors, are working towards the fruition of their scheme are "the spirit of liberty that is stirring in Asia

as in the rest of the world, and the intense desire of the educated Indians to prove that the long period of their tutelage may be ended, and they may take their place in the forefront of the world as a self-governing part of the Empire." There is no doubt that the conception of the scheme is attributable to these influences. But there is very serious doubt whether they would lead to the realisation of true Responsible Government in India. The intense desire of the educated Indians referred to by the authors has hitherto resulted in the ruin of many a promising and self-sacrificing young man, political robberies, restriction of freedom in various ways and an enormous increase in the activities of the C. I. D. As the Reform-scheme does not hold out any near prospect of the termination of the period of "tutelage," the same desire will continue, and probably with the same results.

In regard to the spirit of liberty it stirred the Western world a century ago in a way it has never done since. "Liberty, equality, and fraternity" were the noble watch-words of the great Revolution which took place then. What is the consequence? *Circumspice.* Half the world is in thraldom to the other half. Within the last century the West has been actuated by the military and the imperialistic spirit in a way and to an extent it had never been before. "Liberty, equality and fraternity" can never be the fit companions of militarism and imperialism; and in Europe an outsider does not notice any marked development of the genuine spirit of freedom. The tendencies towards slavery and rebarbarisation which were noticed there in the beginning of the current century by prescient philosophers like Herbert Spencer, have been gathering strength; to such an extent, indeed, that Europe for the last four years has been converted into a veritable pandemonium. An American writer speaking of the millions of soldiers who have been fighting in the trenches in Europe speaks of them as "slaves." 'What have they ever been but slaves?" he asks. "Taken almost from the cradle and gripped by a system which held them as in a vice to become what? Cogs in a machine, a fighting machine, constructed with ruthless energy and superlative skill to beat down another fighting machine; nothing less, nothing more. Patriotism Faugh!...slavery? compared with theirs ours which we abolished by war was beneficent and kindly."

"Augustus was sensible" observes Gibbon, "that mankind is governed by names; nor was he deceived in his expectation, that the senate and the people would submit to slavery, provided they were respectfully assured that they still enjoyed their ancient freedom." The West also has lately been governed more by names than by realities. The treatment recently accorded to the Pacifists and the conscientious objectors in England is similar to what was meted out to the Pro-Boers during the Boer War graphically described by Herbert Spencer:

"The temper generated by these causes [leading to militarism] has resulted in the outbursts of violence occurring all over England in the towns, large and small, where those who entertain opinions disliked by the majority respecting our treatment of the Boers, have been made the victims of mobs—mobs which not only suppressed even private meetings and ill-treated those who proposed to take part in them, kicking and even tarring them in the public streets; but attacked the premises of those who were known to be against the war, smashing shop-windows, breaking into houses, and even firing into them. And now after these breaches of the law, continued for two years, have been habitually condoned by the authorities, we find leading newspapers applauding the police for having judiciously refrained from interfering with the mob in its treatment of the stop-the-war speakers! Surely a society thus characterized and thus governed is a fit h bitat for hooligans."*

Those of my Neo-Indian friends who obsessed by Western prepossessions entertain highly exaggerated notions of the spirit of liberty in the democratic countries of the West would do well to reflect upon the actual state of things which obtains there,

"This transformation of popular government into despotism of the vilest and most degrading kind," says Henry George "has alredy begun in the United States and is rapidly going on under our eyes. That our legislative bodies are steadily deteriorating in standard; that men of the highest ability and character are compelled to eschew politics, and the arts of the jopper count for more than the reputation of the statesman; that voting is done more recklessly and the power of money is increasing, that it is harder to arouse the people to the necessity of reforms and more difficult to carry them out; that political differences are ceasing to be differences of principle, and abstract ideas are losing their power; that parties are passing into the control of what in general government would be oligarchies and dictatorships; are all evidences of political decline. The type of modern growth is the great city. Here are to be found the greatest wealth and the deepest poverty. And it is here that popular government has most clearly broken down. In all the great American

* "Facts and Comments" P. 128.

cities there is to-day as clearly defined a ruling class as in the most aristocratic countries of the worlds. Its members carry wards in their pockets, make up the slates for nominating conventions, distribute offices as they bargain together and—though they toil not, neither do they spin—wear the best of raiment and spend money lavishly. They are men of power, whose favour the ambitious must court, and whose vengeance he must avoid. Who are these men? The wise, the good, the learned men who have earned the confidence of their fellow-citizens by the purity of their lives, the splendour of their talents, their probity in public trusts, their deep study of the problems of government? No; they are gamblers, saloon-keepers, pugilists, or worse, who have made a trade of controlling votes and of buying and selling offices and official acts. They stand to the government of these cities as pretorian guards did to that of declining Rome."

Mr. Henry George is so deeply impressed by the evils of democracy that he goes on to say:—

"I speak of the United States only because the United States is the most advanced of all the great nations. What shall we say of Europe, where dams of ancient law and custom pen up the swelling waters and standing armies weigh down the safety valves, though year by year the fires grow hotter underneath? Europe tends to republicanism under conditions that will not admit of true republicanism—under conditions that substitute for the calm and august figure of Liberty the petroleuse and the guillotine!

Whence shall come the new barbarians? Go through the squalid quarters of great cities, and you may see, even now, their gathering hordes; How shall larning perish? Men will cease to read, and books will kindle fires and be turned into cartridges!"*

That matters have not improved since the time of Henry George is shown by the following among various other opinions that I could quote:

"The United States," says Herbert Spencer writing in the beginning of the current century, "furnishes a fit looking glass. Since the days when there grew up local 'bosses' to whom clusters of voters were obedient, there has been a development of 'bosses' whose authorities extend over wider areas; until now men of the type of Platt, Hanna and Croker mainly determine the elections. Municipal and Central, conventions formed of delegates supposed to represent the wills of their respective localities have become bodies which mainly register the decisions of certain heads who nominally advise, but practically dictate. And so completely has this system submerged the traditions of individual freedom, that now the assertion of such freedom has become a discredit, and the independent citizen, here and there found, who will not surrender his right of private judgment, bears the contemptuous name of 'mugwump.' In England, the caucuses not yet supreme over the individual, has still in large measure, deprived him of what electoral freedom he had during the generation that followed the Reform Bill."*

With all its evils, however, it is undeniable, that modern Western democracy has on the whole, so far proved more beneficial than absolute monarchy. But it is still in the experimental stage, and it remains to be seen what the result of ochlogracy or sociocracy towards which it is tending will be. If one can reason upon recent happenings in Russia and elsewhere, the change is likely to lead to disastrous consequences. In India the transplantation of the Western form of democracy is a leap in the dark.

"In the West," observes Sir E. A. Gait in a recent speech, "there are very few countries where it really exists and has proved successful. In some countries, notably in Germany, the representatives of the people have very little real power and although there is a very broad franchise it is so arranged as to prevent all but the relatively wealthy from having any real influence in the elections. In other countries, *e g.*, in some of the republics of Latin America, democratic Government is synonymous with misrule and corruption. Democratic Government, as it exists to-day in England is the product of a gradual process of evolution over many centuries. The successive changes which have resulted in the transfer of power from the Crown to the people have been made very gradually and each such change has been consolidated before a fresh advance was made. Similarly with the franchise. It was very restricted until 1832 and the process of extending it has not yet been completed. We are waiting, some with considerable trepidation, to see the effect of the latest and most sweeping change, which has only recently been made. It is still to be seen whether the system of Government which has gradually been evolved in England, which even there is by no means universally regarded as the best possible, will succeed in the wholly different environment of India, where the social customs, religious, industrial organisation and general outlook on life are entirely different from those of England. In many of these respects, it is often alleged by Indians that the Indian customs are superior or at any rate that they are better suited to local conditions,"

Four Ideal Benedictions.

[By M. V. SRINIVASA AIYANGAR B.A.]

To a sage performing penance in a forest four persons render obeisance:—a Prince, a Rishi Lad, a Householder, a Huntsman. The sage returns their salutations as follows:—"May you live lang, Prince (*Râja-putra chiramjîva*)!" says he to the first; "May you cease to live, Rshi Lad (*Mâ jîva Rshi-putraka*)" says he to the second; "Live

* "Progress and Poverty" pp 378, 384.

* "Facts and comments" p. 123

or die, good Man (*jiva vá mara vá Sadhó*) !" says he to the third; "Neither live nor die, (you) Huntsman (*Vyádha má jiva má mara*)!" says he to the last.

For learners, not for the learned, a word or two may here be necessary to understand the significance of the sage's oracular utterances. At first sight, however, the blessing of long life pronounced on the Prince by the sage does not seem to possess anything strange about it, but is, in form a more or less exact paraphrase of the formula which the man blessing would ordinarily adopt while pronouncing his benediction on the man that is blessed. The benediction "May you be long-lived, or may you have long life," (*Dirgháyushmánbhava*, or *Dírgháyurbhúyáh*), of which "may you live long (*chiramjiva*)" is only a variant, is indeed a very popular benediction, which, if one consider oneself happy in pronouncing, the other would consider himself even more happy in receiving: for the benediction seems as if it were partly in direct response to the prayer with which men are seen to besiege Heaven—the prayer for Long Life, Health, Wealth. "May I have Long Life, Health, Wealth:—*Âyurârôgyamaisvaryam astu*"—Is that not men's prayer of prayers morning, noon and evening? The Prince may thus be thought to have received the benediction with his mouth from ear to ear, with perfect good cheer.

The blessings pronounced on the other three do not however, readily fit in with our idea of either 'sage' or 'blessings,' though, it must be admitted, the sage has the right to plead his own 'humour' in self-defence. Is that the way, then, in which he seeks to justify himself? One need not be a sage to do that. Wherein, then, lies our sage's sageness? It seems to us to lie in thoughts which learners will do well to keep sight of.

Prayers for health, wealth, and long life, are too often prayers that are prayed "*amiss.*" Few things we should desire eagerly, if only we know the worth of what we are striving for. "Health (being) supremacy of passions; wealth (being) ability and opportunity to make foes of others; long life (being) separation from those that are near and dear;—what is there in it to please any? (*Ârôgyam indriyaulbanyam, aiṣvaryam ṣatruṣâlitá, viyôgô bândhavairáyuh, kin-tad-yênâtra tushyati*)":—so would the sage seem to ask in thought-compelling strain. And his yonder brother would seem to second him:—

"Enlarge my life with multitude of days,
In health, in sickness, thus the suppliant prays;
Hides from himself his fate, and shuns to know
That life protracted is protracted woe."

To live long is to outlive many. We never desire ardently what we desire rationally.

What, then, may our sage's wishing long life to the Prince mean? Having so far made bold to touch the sage's mantle, let us, in all humility, try to extract whatever virtue might flow therefrom. Virtue (*Dharma*), Wealth (*Artha*), Enjoyments (*Káma*), salvation (*Moksha*), are the four ideals according to time-honoured Hindu classification. The first and the last are unseen, and are real only to men of faith who are wise unto salvation. The second and the third which are concerned with the acquisition and enjoyment of the things of this world, things which can be touched, tasted, and handled, are, by the worldly-wise, regarded as alone real. From this class hails our Prince. He is the typical man of the world. His faith is in his thews and sinews. His might is his right. *Semper Augustus* is his motto. Aggressiveness; conquest; self-aggrandisement; pleasure; these are his watchwords. "Unless a serpent devour a serpent, can it become a dragon?" he asks. "Is not the fish principle (*Mâtsya-nyâya*) the rule of life? Has not Vâlmîki referred to it in his Râmâyana — *timingila-gilôpyasti tad-gilôpyasti Râghava* ? Does not Shakespeare call upon us to adopt the same principle?—'*I marvel how the fishes live in the sea.*' '*Why, as men do a-land: the great ones eat up the little ones.*' Cannot Germany teach you the same lesson even now?" he argues. To him *Dharma* and *Môksha* are non-existent, unreal, unmeaning, valueless. Truly has it therefore been said that health, wealth, and power, are the three great apostles of practical atheism, that make converts without persecuting, and retain them without preaching. Life below being the only life the Prince knows, he wants to make the most of it by clutching its pleasures as best he may. To enable him to do so therefore, the sage, addressing him significantly as *Râjaputra*, confers on him that which he would most value—the blessing of long life on earth. As is the Prince's ideal, so is the sage's blessing.

Let us pass on to the second benediction. On the Rshi Lad (seer Boy) the sage confers the blessing of life above, heavenly life, as a reward for his faith in things unseen, his spirituality—but how? By pronouncing on him the apparent curse of death, *i. e.*, by unlocking for him, as it were, the "*detent*" known as 'life' below, by enabling the soul to escape from its prison, the body, and throwing the gate of heaven wide open. *Dharma* and *Môksha* being alone real to the *Rshi-putraka*, his faith, the sage could not have blessed better. Never were two ideals more opposed to each other than those of the Prince and the seer Boy. The meat of each is the poison of the other. Whether life determines faith, or faith life, surely

> "'Tis not the whole of life to live,
> Nor all of death to die."

Next comes the householder, the *Grhastha*, for his share of blessing. On him the sage confers the blessings of both worlds—of life here and life hereafter. In India the *Grhastha* has always been held in high esteem. Manu calls that order—*Grhasthâṣrama*—the best. On that order depend the other three orders. The *Grhastha* is the typical human being. He tries to make the best of both worlds, and succeeds in doing so. To him both worlds are equally real. *Dharma*, *Artha*, *Kâma*, and *Môksha*, have meanining as well as value. He is "wisely worldly, not worldly wise." Marriage with the next world does not mean to him necessarily divorce from this. Neither is incompatible with the other. Injuring none, he serves all. Doing good and being good is his sole concern. The sage calls him *Sâdhu*, good. Putting personal ambition away, such a man finds consolation in living or dying, whatever may happen to him. Such a man cannot live long enough without people wishing his life were a little longer, nor die early enough without people regarding his "one crowded hour of glorious life" as more than compensating for its seeming shortness. By saying "Live or die" to such a man, our sage means what his yonder sister would thus express: "Live virtuously, and you cannot die too soon, nor live too long." Only that life is long which answers life's best end.

And what about the Huntsman? His case seems to be "past surgery," past redemption. Of the four ideals above mentioned, he has faith in none, he holds all to be alike false. How best to give pain to others is the one thing he knows. Wishing ill, saying ill, doing ill, are his meat and drink. "They that take away others lives in sport; that touch others on the raw; that make others grieve; such men are indeed death's death!" (*Yêshâm prânivadhah krîdâ narma marmachchhidô girah kâryam parôpatâpitvam tê mrtyôr api mrtyavah).* Looking upon the Huntsman with infinite pity, and finding both worlds sealed for him, the sage, characterising him as *Vyâdha* (torturer, huntsman), bids him "neither live nor die," as if in utter despair. It is from the depth of despair, however, that towering hope springs. "Living" and "dying," as the Huntsman understands them, are not living and dying as they ought to be understood; to continue to live as he has done, or to die as he must sooner or later, cannot make him happy either here or there, any more than the one has done so hitherto, or the other can do so hereafter, since he has had no equipment. Each man can be happy only according to his nature, and heaven would not be heaven unless he were worthy of it. One must have served one's period of apprenticeship thereto, if one wants to be really happy therein. What is heaven, after all, but a *prepared* place or state for *prepared* men? The sage would, therefore, seem to say to the *Vyâdha* as follows.—"As one who has willed evil, as one who has been able to do evil, as one who has wrought evil, you are thrice wretched, since each of these states has its own measure of wretchedness. Further, if wickedness makes a man wretched, he is necessarily more wretched when he is wicked for a longer time; and if death did not put an end to his wickedness, he should certainly be accounted as wretched to the last degree. Moreover, the wicked are more unhappy when they accomplish their desires than when they fail to attain them, and are more fortunate when they expiate their crimes by suffering punishment than when they escape punishment. Lastly, the wrong-doer is more wretched than he who suffers the injury. Therefore it is that I say to you, O *Vyâdha*, 'neither live nor die' as you wish, but as you ought to. As you have sown, so you must reap. You cannot gather grapes of thistles. You cannot twist a rope of sand. Repent,

for the Kingdom of God is at hand. Nothing is further than earth from Heaven; nothing is nearer than Heaven to Earth." Thus does fear stand transfigured as hope.

Let us conclude. To our materialistic Prince, "whose God is his belly," the sage gives, as it were, a long tether by wishing him long life, well knowing that godliness which is profitable unto all things, true renunciation, *nivṛtti*, can begin only when the path of *pravṛtti* is fully trod—when the cup of pleasure is drained to the very dregs, and when it has failed to give what it most seemed to promise. The Rshi Lad seeks to wring the Kingdom of God by violence; his renunciation must have immediate God-union; and the sage plays the switchman. Unlike the Prince and the Rshi Lad who are, so to speak, lop-sided spheres by having their spiritual or bodily nature maimed, the householder presents in himself the spectacle of a perfect sphere, is looked upon with perfect approval, is wished godspeed, and is blessed by the sage heartily. And on the shoulder of our huntsman, standing on the edge of the precipice, dreading none, but dreaded even by the atheist, the sage firmly lays his hand, lest progress *there* should mean perdition. The weak sensualist of an atheist, the robust God-intoxicated idealist, the wise and good realist, the reckless dare-devil of a nihilist, have all had their benedictions at our sage's hands. With the clue thus furnished by the idea of the four-fold Hindu ideal, we hope we have in a way enabled our learners to tread their way through our sage's interesting paradoxes.

A tall, gaunt-looking person, recently entered a hotel in London and applied for a room. The price he was willing to pay entitled him to lodgings on the top floor of the house. Among his belongings the proprietor noticed a coil of rope.

Upon being asked what the rope was for, the person replied:—

"That's a fire escape. I always carry one with me now in case of a zeppelin raid, or fire which, I understand, often occur here, and then I am able to let myself down from the window without troubling any one."

"Yes," replied the landlord, stroking his chin reflectively; "It seems like a pretty, good idea but guests with fire-escapes pay in advance at this hotel during the war."

The Bhagavad Gita.

With an English Exposition

By K. S. Ramaswami Sastri, B.A., B.L.

(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA II.

(*continued.*)

16. The proofs of man's survival of bodily death as accumulated by psychic research societies are also acceptable in this connection though they throw no light on the real nature of the soul. In the case of such proofs we must remember that the mental body and in many cases also an invisible physical body exists, and the Western confusion of thought about this subtle physical sheath being the soul is an error to be avoided. But they are of value as demolishing the ancient scientific superstition that there was and could be no entity separate from the physical body and surviving the destruction of the latter.

17. If we may take the universal speech of humanity as embodying a universal concept of the human initiation, we can well refer to such words as "This is my body," "My mind feels" etc., as showing affirmations of the fundamental truth of the separateness and sameness of the soul.

18. It is also pointed out that the craving for an eternity of existence is itself a proof of the essential and inalienable immortality of the soul and of its true nature as eternal love and bliss. Sri Vidyaranya says in his famous Panchadasi:

इयमात्मा परानन्दः परप्रेमास्पदं यतः ।

मा न भूवं हि भूयासमिति प्रेमात्मनीक्ष्यते ॥

Ramakrishna says in his commentary on this verse:

हि यस्मात्कारणादात्मनि विषये मा न भूवं अहं मा भूवमिति न ममासत्त्वं कदापि मा भूत् किं तु भूयासमेव सदा सत्त्वमेव मम भूयात् इत्येवं प्रेमेक्ष्यते सर्वैरनुभूयते अतो वा सिद्धिरित्यर्थः ।

I may refer here also to Tennyson's famous lines in *The Two Voices* and in *In Memoriam.*

"Who forged that other influence,
That heat of inward evidence
By which he doubts against the sense."
(*The Two Voices*)

"A warmth within the breast would melt
The freezing reason's colder part,
And like a man in wrath the heart
Stood up and answered, 'I have felt'."
(*In Memoriam*).

19. Again, the revelation of the moral law in the heart as an eternal truth is of the very stuff of our being. The eternal moral law would have no basis or validity or sanction unless the soul is immortal. Tennyson says well about this :

"The wages of sin is death ; if the wages of virtue be dust
Would she have the heart to endure for the life of the worm and the fly ?
She desires no isles of the blest, no quiet seats of the just,
To rest in a golden grove or to bask in a summer sky ;
Give her the wages of going on and not to die."

20. Again, the soul comprehends the infinities of time, space, and causation, and realises the infinities of love and renunciation and bliss. Only an entity which is eternal can comprehend and realise such infinities.

21. I may mention also a few other valuable philosophical considerations. The subject (ego) must learn its true nature only by introspective analysis and cannot learn it by any outer analysis. As Hugo Munsterberg says in *The Eternal Life*: "No science of the universe can say anything about ourselves who make the sciences......To ask what time the real personality itself fills is not more reasonable than to ask whether the will is round or square, how many pounds it weighs, and what its colour may be......The real personality, the subject of will and thought, is not an object in time as it is itself the condition of time......From the highest point of view thousands of years may be grasped in one act." Mr. Josiah Royce points out in his book on *The Conception of Immortality* that personality is purposive, that the fulfilment of purpose cannot be in one life between birth and death, that further personality transcends the sense, and that these facts prove the truth of the immortality of the soul. In short what is infinite must be eternal and cannot begin in time as an act of creation, for what begins in time must end in time.

22. The doctrine of the immortality of the soul, though not exactly in the form of the Hindu doctrine of reincarnation, has been a universal belief at all times and amongst all races of men. The ancient Hebrews, Egyptians, and Chaldeans held the belief but they thought that the soul was separate from the body but not independent of it and could not survive the death of the body and hence the customs of burial and mummification came into existence. Among the Aryans it was always believed that the soul was entirely different from the body and had pre-existence and will have a post-existence as well and hence arose the custom of cremation.

23. The doctrine of reincarnation alone can satisfactorily account for the inequalities of life and harmonise God's Justice and God's Mercy and give proper scope for the operation of the inevitable law of cause and effect in the realm of human action. Also, the fear of death and the instinct for suckling which new-born babies have can be explained only on that basis. The doctrine is the only rational theory that explains the facts of life as we realise them by experience.

24. But after all the most convincing proof is the proof of initiative realisation as a fact of consciousness in योगजप्रत्यक्ष. Again and again has our Scripture proclaimed this golden truth.

नायमात्मा प्रवचनेन लभ्यः
न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यः
तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥
(*Katha Upanishad*)

(*To be continued.*)

Olla Podrida.

Miss Pankhurst said recently that the women voters will throw the weight of their votes against pacifism and semi-pacifism. Is even semi-pacifism so bad as that? Woman is indeed but man in a gown. But even the gown is going to be discarded as a relic of barbarism.

* * *

Mrs. Aria wrote recently that the new masculine occupations entailed on women by the war have made them soiled and sulky. Woman, like man, is naturally human and is very much the creature of environment. You cannot have a hard and soft heart simultaneously any more than you can have a soft and hard hand at the same time. It is the old, old story after all—Get power and lose happiness.

* * *

The Dharmika Brahmana Sangham has besides elevating the depressed and proving the Vedic touchability of the untouchables a great constructive scheme—that of restoration to caste of all converts to other faiths. But the *Indian Social Reformer* in its issue dated 22nd December 1918 is too high even for the *Sangham* and from its heights of reason administers a stern rebuke to them. The Editor solemnly assures them out of his first-hand knowledge of the counsels of God that "the time for these half-measures is past." Then in a patronising tone he assumes the God himself and takes the slipping sceptre from the hands of the God of old and says:—"We are glad to see these signs of awakening among the Brahmans of the Madras Presidency, but, we fear, the time for these half-measures is past. If converts from the Brahman caste to other religions are to be readmitted to caste, why not non-Brahman Hindus who have remained faithful to their religion? The hereditary basis of caste must go and that is what the Sangha is reluctant to let go." The new gospel is the Brahmanisation of the world and the prophets of it are many and great.

* * *

Hence it was that Mr. and Mrs. Vaidya—priest and priestess—by some new mystic *mantras* transformed Miss Ubakaram Francis into Sarada Bai and gave her in marriage *at Bombay* a few days ago to Mr. K. Raghavendra Rao, B.A., of Hyderabad. We must have nowadays a priest and a priestess just as we have a king and a queen. The Editor of the "Hindu Missionary" says that the happy couple was first of all married under Act III of 1872 before God incarnate as the marriage registrar after renouning Hinduism and then again under Hinduism and in accordance with the beautiful Hindu marriage ritual before God incarnate as the priest and the priestess. The renunciation, it seems, was of the lower Hinduism and the ritual was according to the Higher Hinduism. So they have set about elevating the depressed religion as well. Everybody is getting elevated now-a-days and I should not wonder if one of these days all persons get elevated beyond sight and being and become invisible and disappear altogether.

* * *

The Social Reform Association has celebrated its Silver Jubilee. Quite naturally because it is the new monarch of our society and must place on record its self-appreciation of its services so that the forgetful future may make an exception in its case.

* * *

The national conferences are going on vigorously. Every one realises the need for the National Congress. But why do they confer so much about so many other things? What is become of the Industrial Conference? But what have men of brains to do with the work of the hands.

* * *

Meantime I learn that a Japanese firm is starting an industry at Tiruppur. Unhappy Japs? Ejected from home and doomed to hard work amidst the happy talkers and holiday-makers of the world. Will no one start a mission to elevate the unhappy Japs?

SCRUTATOR.

Echoes of Ancient India.

The foundation of domestic happiness is faith in the virtue of woman. The foundation of political happiness is faith in the integrity of man. The foundation of all happiness, temporal and eternal, is faith in the goodness, the righteousness, the mercy and the love of God.

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A man wanted to cross the river. A sage gave him an amulet and said. "This will carry thee across." The man taking it in his hand began to walk over the waters. When he reached the middle of the river curiosity made him opén the amulet to see what was in it. Therein be found written the sacred name of Sri Rama. The man said at once deprecatingly "Is this all the secret?" No sooner had he said this than he sank down. It is faith in the name of the Lord that works miracles, for faith is life and doubt is death.

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The companionship of the holy and wise is one of the main elements of spiritual progress.

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The tree laden with fruit always bends low. So if thou wishest to be great, be lowly and week.

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* *

She who has a king for her lover will not accept the homage of a street beggar. So the soul that has once found favour in the sight of the Lord does not want the paltry things of this world.

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To suppress the truth may now and then be our duty to others: not to utter a falsehood must *always* be our duty to ourselves.

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The praises of others may be of use in teaching us, not what we are, but what we ought to be.

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On the outside of things seek for differences; on the inside for likenesses.

Gleanings.

The Inter-Caste Marriage Bill.

A Crowded meeting of the Hindu citizens of Bombay was held on Sunday, the 12nd December, at Madhavbag under the presidentship of Shri Shankaracharya of Dwaraka Muth, to protest against Mr. Patel's Bill. Various resolutions expressing detestation of the Bill, declaring that it was undermining the Hindu society under the guise of liberty and self-determination, comdemning the Bill as upsetting the Hindu religious fabric were moved, supported and carried by Rao Bahadur Vaidya, Messrs Chakravarti, Bodas, Kolhatkar, Bhajekar. Jeevram Sharma, I Vasantram Ramapati Misra, Shamla Pitkar Hiralal, solicitor, Vriddhachandraji and other speakers. The meeting also requested the Government to continue the policy of religious non-interference and exhorted the political bodies like the Indian National Congress, and Provincal Conferences not to dabble in religion. The speech of a Hindu lady Jammubai Govindja was most illuminating and the closing remarks of Shri Shankaracharya were most vigorous and inspiring.

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A mass meeting of Hindus held in Kishorganj passed a resolution strongly condemning Mr. Patel's Intercaste Marriage Bill on religious and social grounds. Telegrams have been sent to the Viceroy to drop the Bill.

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On Sunday the 22nd December at the instance of Mr. R. Venkatarāma Iyer B.A., B.L., and other prominent citizens of Tiruvadi, a huge mass meeting was cenvened at pushyamantapam for the purpose of protesting against the Hon. Mr. Patel's Inter-caste Marriage Bill. Almost all the vidwans of the Samskrit College, the Vakils and other learned men from the surrounding villages were present. Brahma Sri Vedantam Iyengar, M.A., L.T., Principal of the Samskrit College took the chair with the unanimous approval of all. There ensued several speeches denouncing the present Bill.

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His Highness the Maharaja Bahadur of Darbhanga, having addressed a courteous letter to His Holiness Shri Jagadguru Shri Sankaracharya of Sringeri, requesting His Holiness to take the lead, as head of the Hindus, in the protest against Mr. Patel's Marriage Bill, the Agent of the Math, Brahma Sri Srikanta Sastri, in consultation with the renowned Pandits of the Math is emphatically of opinion, that the Bill is mischievous in its aim and revolutionary in character. The Agent will soon convey His Holiness' reply, which is an emphatic "no" about the passing of the Bill, to the Maharaja Bahadur of Darbhanga who will be asked to forward the same to H. E. the Viceroy.

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On the evening of Friday the 27th December last, a public meeting of the Brahmana citizens of Big Conjeevaram was held under the Chairmanship of Mr. A. Ramaswamy Sastriar, Retired Sub-Judge and resolutions protesting against the Hon. Mr. Patel's Marriage Bill were passed.

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A mass meeting of the Hindus was held in the Calcutta Maidan on the 31st ultimo to protest against Mr. Patel's Inter-caste Marriage Bill. In order to suit the public convenience twenty daises were erected representing all sections of the Hindu community from which speeches were delivered by the leaders of each community. The Maharaja of Darbhanga presided over the central meeting. The sectional meeting speeches were delivered by the Maharajas of Nadia, Gidhaur, Hathawa, Cossimbazar, Tahirpur, Nashipur and Kumar of Manja. A large number of Brahmanas from different centres of Sanskrit learning in the East and West Bengal and Bihar and Orissa took part. The Maharaja of Darbhanga, in the course of his speech, asked the Hindus to revere their religion and to stand as one man against the introduction of the Bill. A resolution was then adopted expressing abhorrence at the principles of the Bill and imploring the Viceroy to reject it.

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The All-India Conference of Madhwa Brahmanas, at its 41st session held at Chirtanur, in Chitoor District, unanimously passed the following resolution :—

Resolved that this All-India Conference of Madhwa Brahmanas is of opinion that the Bill introduced by the Hon. Mr. Patel to validate the marriages between the Hindus of different castes is opposed to the Shastras and to the time-immemorial custom; that it will, if passed into law, lead to the disruption of Hindu Society and disturb the harmony and peace of Hindu homes, besides leading to disastrous results in respect of material, moral and spiritual advancement of several communities; and that it will, moreover, be a serious violation of the solemn pledges of neutrality in religious matters given by the Magna Charta of India, *viz.*, the Royal Proclamation of the Empress Victoria of blessed memory in 1858.

There were about 3,000 ladies and gentlemen present at the Conference. Several ladies also took part in the deliberation.

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At the largely attended meeting of up-country Hindus and Marwaris of Calcutta, The Maharaja of Darbhanga, in the course of a speech, said :—

Is it wise—is it expedient that for the sake of the hardships in a handful of cases, the law affecting millions of Hindus should be rudely altered? Such an idea is totally foreign to Hindu conceptions. With them the fundamental idea is the autonomy of the family—the autonomy of the society. Individuals have their importance but this should on no account obtrude on this communal importance and must give way before the latter. Time and again the lesson that is sought to be enforced is that the communal weal and welfare is the principal consideration and if for its attainment individual sacrifices be necessary they should not be grudged but willingly given. That is what Hindus have already preached and practised. The present Bill seeks to deal a death-blow to this ancient tenet. Nay, more, it lays a cruel hand on every cherished tradition, every time-honoured institution and every characteristic observance of the Hindu religion. It will totally change the complexion of our civilisation and culture. It will rob us of what is our essential excellence—our unique priceless treasure—the 'Varnashrama Dharma.' It will mean the extinction for ever of the chief and abiding source of our greatness, the central spiritual impulse. In India, from time immemorial in all aspects of life—whether it be in thought and in science—in poetry and art or in society and politics, in whatsoever activity, the predominant and vitalising strain has been the spirit-motive. That was so in the past; and if our culture, if our national life should preserve its individuality, that is bound to be so in the future too. To realise the truth, the spiritual purpose of life, to recognise that the real life is the higher life of service and through service of attaining the true vision of life unbeclouded by *Maya*—and in this recognition to shape, guide and vitalise life, is the native tendency of the Indian mind; and to that it must always preserve its fidelity. The impact of Western thought and culture on ours has fallen flat save for a slight and spasmodic ferment—a kind of discontent in some quarters with our civilisation and a yearning that it might be otherwise. But even this is due to the present system of godless education in which our men grow up without the requisite equipment in religious instruction and training. The attempt has failed—the attempt to spread the new cult that our national culture is an impediment to progress and that the adoption of Western culture is a national duty which alone would save us. The thought that a nation which has survived thousands of years changes in fortune and in dynasties who ruled over them—a nation which is the oldest amongst the nations of the world and is yet the only one which has till the present day preserved for itself all the peculiar, all the characteristic features that marked it at the beginning—a nation which has seen the rise and fall of civilisations in different countries but is itself to-day more or less as impregnable as ever before—that such a nation requires to be saved—the very idea would be ludicrous if it were not that it is advanced with seriousness and a seeming earnestness of conviction.

But it should be clear to any one who has been watching the progress of things during the last generation that "there has been an introduction of fresh fruitful impulses to activity; there has been much revival of the vitality of old forms, a new study, rehabilitation, resort to old disciplines and authorities and scriptures" The study, the interpretation, the bringing the tenets into practice that they may have a direct bearing on contemporary thought and life—the systematic appreciation of the Vedanta, the Veda, the Purana and Yoga have taken firm root in India and in other countries. And recently Sir John Woodroffe has demonstrated the same thing with regard to the Tantra Sastra. These are the red aspects of the evolution of Hindu life—these the real landmarks of progress—these alone can have an abiding effect. The majority, an overwhelming majority—firmly believe that, if a reconstruction of ideas and of society is to be attempted, it must never lose sight of the essential spiritual basis—it

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must take from the first a religious motive. The need of a spiritual purpose as the foundation for a new life of the nation is a recognised impulse—and no one who seeks to dedicate his life to the regeneration of society can afford to forget that. He must realise its significance in full and if reforms in the future are to harmonise with the life in the past—and if a scheme of society is to be developed in which the features that marked it as distinctly national should be perpetuated, this great principle should be the guiding—the dominant principle. The Hon Mr. Patel's Bill rides rough-shod over this and other principles. It seeks to inaugurate a new scheme of things with but few links with the past. It turns a deaf ear to the lesson of history—the force of custom and the authority of the scriptures. A few of the supporters of the Bill went to the length of saying that the Vedas themselves recognised this kind of marraiage—that the observance sanctioned by the Shastras fell howevar into disuse—and that what this Bill seeks to do is nothing more than the revival of the custom and giving it its true Shastraic significance and ceremonial. But it is not possible that they advance this argument with any seriousness. One of those who supported the Bill observed—"Mr. Patel's Bill—in my opinion somewhat unfortunately—seeks to give sanction to the new marriages that he advocates upon the grounds of the religious ceremonies that may be performed. Now when we seek the sanction of the ancient religious ceremonies, it is necessary that we take good care that we do not shock the religious sentiment and the feelings of the vast mass of people with whom we have to deal." Those who are competent to speak on the question of the 'Shastras' can, however, have but one opinion, *viz*, that the Bill will be disastrous to Hindu religion and will lead to 'Varna Sankaras' which Lord Krishna deplores in the 'Gita'—and ultimately to the very dismemberment and disruption of our society. The Bill will sound the death-knell to the purity, the holiness, and the glory of the Hindu marriage. With Hindus the marriage embodies the most sacred of the sacraments—it inaugurates the period of the most important Ashrama of the Hindus—the 'Grihastha' stage when the heaviest responsibilities, the most arduous duties are to be performed by them. The Hindu marriage is no civil contract entered into with levity—it symbolises the holy union of a couple who thereafter are each mutually dependent and indispensable in the performance of the religious duties. The wife is the 'Dharma Patni' of the house—without her the religious functions are incomplete.. Marriage for the Hindus has a spiritual, more than a worldly, significance and is entered upon more for the sake of the progeny, without receiving 'Pindas' from whom no Hindu hopes to attain 'Mukti.' Such is the institution of marriage with the Hindus—full of the holiest significance and forming the basis of the spiritual nature of their life. No one can in any manner or in any degree interfere with the due observances, ceremonies and rites prescribed by the 'Shastras' without demolishing the fundamental Hindu character of the marriage.

Those who seek to pilot the Bill through the Council have a grave responsibility. They do not know the full seriousness of the measure they sponsor—the extent of mischief and harm that it will effect. On their heads will be the responsibility for a measure which threatens to take away the props that sustained and supported our society for hundreds of thousands of years. Theirs must be the blame for seeking to change the total aspect and mutilate the entity of onr religion which has preserved its distinct characteristics from the beginning of the world.

Now it is naturally repugnant to the whole Hindu community that any legislation should be divised under a sanction which is not directly from our sacred Scriptures. And, if therefore, any new interpretation of the "Shastras" were required, it is surely not the Imperial Legislative Council with its preponderance of non-Hindu members which can do so. There are the Sri Sankaracharyas of Sringeri and Puri who are scholars of eminent repute and deep erudition; there are the Baishnavacharyas; Bharat Dharma Mahmandal—the representative secular organ of India—and other well-recognised exponents of Sanatan Dharma and they it is who form the authority to interpret our custom, and our Shastraic injunctions. Changes in law should be made at their initiative; never otherwise. Surely there is nothing strange in our desire to take our religious 'vyavasthas,' or rulings not form the Law Member of the Government of India or from its Legislative Assembly—but from our recognised religious 'Gurus' and 'Dharmadhykshas.' A Roman Catholic will take his rulings and interpretation from the Supreme Pontiff at Rome and not from any Mohamedan or Hindu lawyer, however eminent or however erudite. We wish to have the same consideration to be shown to our most cherished religious traditions and beliefs.

The Week.

Tne extreme difficulty experienced in obtaining a supply of kerosine oil is the cause of the delay in the publication of this issue of our Journal. Neither for love nor for money could we get even one bottle of this vital fuel throughout Trichinopoly or Srirangam. We could not give even starvation allowance to our Engine with the result that it struck work and we were forced to remain mere helpless onlookers. Despite this unavoidable delay our wishes for a most happy and prosperous New Year for all our subscribers and readers are none the less hearty and cordial.

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 10s. 6d. per annum. All subscriptions are payable in advance and should be remitted to the Manager "*The Hindu Message*", Srirangam.

Intimation has been received that the King has been graciously pleased to appoint the Hon'ble Sir Satyendra Prasanna Sinha K.T., K C., to be a member of His Majesty's Most Honourable Privy Council.

* * *

A Press Note from Hyderabed (Deccan) says:—Until recently it was customary at some Durgahs to engage the services of dancing girls at the annual Uruses held in honour of the Saints buried in the Durgahs. The practice was stopped under the orders of His Exalted Highness' Government. His Exalted Highness has now been graciously pleased to order also the immediate discontinuance of the payment of Mamuls to dancing girls, which used to be paid to them from various Durgahs.

* * *

Mr. Ameer Ali writes to the *Times* (November 27) strongly protesting, on behalf of a hundred millions of His Majesty's Musalman subjects, against Archdeacon Hutton's suggestion that Constantinople should, in the Peace settlement, cease to be a Musalman city. He points out that the British Empire is not exclusively a Christian Empire, and that exactly one-fourth of its population is Islamic. He says:—

"In all the stress and struggle, the Musalmans of India and of the other countries under the sway of England have, in spite of the admitted "strain" on their religious sympathies—and in spite of enemy machinations—remained thoroughly steadfast. Tens of thousands of them have fought in Europe, Asia, and Africa for the King and the Empire. Our neighbour, the Ameer of Afghanistan, has built up a strong barrier against enemy intrigues, and kept in hand the excited feelings of the frontier tribes. The Musalman Princes of India and the Malayan chiefs responded to the call of England in a manner the like of which has not been seen before. They all have trusted that England in her hour of triumph will not leave out of account their sentiments, and will stand by them at the settlement. They regard Constantinople as the "City of Islam." The Turks hold it as trustees for the world of Islam. To wrest it from them and to hand it to any other people would indeed be an outrage to their feelings."

Correspondence.

The Non-Brahman Problem.

I am not much of a political writer in spite of the fact that the Indian atmosphere has become during the last two or three years very thickly surcharged with political storm-clouds. But the non-Brahman problem has assumed a directly political significance and in its frantic endeavours to uproot and destroy the Brahman, cares not even if the non-Brahmans themselves be completely swept away in the cyclone. That such a problem should have arisen at all, in this scientific age of the 20th century (sic), speaks much of the wisdom of the rulers of the country and of their co-adjutors, to wit, the western educated Indian leaders of Indian society. As I have said elsewhere, Indian society, as a direct result of the Godless system of western education, has become grossly disorganised and all the attempts of modern reformers—political reformers especially, who seek to politicalise Indian institutions on western lines—seek at a misorganisation of it. The one bugbear seems to be the Brahman, the man of God, he of whom it is said that he is not amenable to law, that he has no law: that he is not governed by kings and that his body cannot be hurt. Interested and ignorant people have misunderstood the Brahman and throw upon him all sorts of slur forgetting that in hurting their heads they are aiming at the loss of their own lives. The Brahman is he who has killed all selfishness and who lives and works to acquire and propagate wisdom and the power of love. Such a man as he is, he is the head of Indian society, nay of all human society. A country that is inhabited by men and women of such ideals, by men and women who are spiritual and moral and good, is it strange to think of that country and that county's leaders as being above and beyond all law? Why should any one govern such a country at all? Why should such a country live at all under a government? What military, what police, are necessary to govern such a people? And yet, the Brahman is not only ridiculed, not only hated and denounced, not only universally abhorred, but his destruction is sought after by those who claim him as their head, as their leader.

I read in a vernacular newspaper the following statement from the pen of an Indian who looms large in the political horizon— an exile at present from the country of his birth. "I need not say that I am no Brahman. I have done during the last 35 years all that can destroy the power and the privilege solely wielded by the Brahman. I have spent a great part of my income in the educational improvement of the non-Brahmans and of the lower classes. I do not shrink from saying that it is completely wrong and false and deceptive to hold that if the Montagu-Chelmsford reforms are brought into force the power and the privilege of the Brahman shall rise once again and that the Brahman shall have opportunities

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to exercise plenty of authority over the non-Brahman. The days of Brahman rule in India are gone." Whatever may be the motive of the writer of these lines, however high a position he may hold in the minds of a few of his countrymen, I do not find any necessity for him to put in public print these lines of his gospel of hatred. Later on he proceeds to speak a few words of praise about the Brahmans. What a gross inconsistency !

But it may be contended that the Brahman has fallen from his high pedestal. True, but who else has not fallen ? And the Brahman has been deceived. His trustees have proved false to the trust reposed in them and in the ever-downward age of Kali, when Dharma is on its downward path, it has become a matter of vital necessity, a question of life and death, for the Brahman to descend from the high position he occupied in society. But if he has descended, he possesses the capacity to rise again. Non-Brahmans of whatever denomination, you must remember that in spite of your venom the Brahman will not die, will not be swamped out of existence, for he is the custodian of Dharma and when Dharma declines the Lord manifests His supreme energy for the protection of the good, for the destruction of the evil-doers. I recommend a study of the following passages from the Sanskrit books to my readers, both Brahman and non-Brahman.

ब्राह्मणैः क्षत्रबन्धुर्हि द्वारपालो निरूपितः ।
स कथं तद्गृहे द्वाःस्थः सभाण्डं भोक्तुमर्हति ॥

Bhagavata I—18--34

भविष्यन्ति युगस्यान्ते क्षत्रिया लोककण्टकाः ।

Mahabharata III—193—33.

अरक्षितारो लुब्धाश्च मानाहंकारदर्पिताः ।
केवलं दण्डरुचयः भविष्यन्ति युगक्षये ॥

Ibid 34.

अन्योन्यं न सहिष्यन्ति युगान्ते पर्युपस्थिते ॥

Ibid 44.

क्रयविक्रयकाले च सर्वः सर्वस्य वञ्चनम् ।

Ibid 54.

ब्राह्मणांश्च हनिष्यन्ति ब्राह्मणस्वोपभोगिनः ॥

Ibid 58.

दस्युभिः पीडिता राजन्काका इव द्विजोत्तमाः ।

Ibid 62.

शूद्रा धर्मं प्रवक्ष्यन्ति ब्राह्मणाः पर्युपासकाः ॥

Ibid 64.

शूद्राश्च प्रभविष्यन्ति न द्विजा युगसंक्षये ।
आश्रमेषु महर्षीणां ब्राह्मणावसथेषु च ।
देवस्थानेषु चैत्येषु नागानामालयेषु च ॥

Ibid 66.

Trichinopoly, M. S. NATESON.

Wit and Wisdom.

The following Resolution was passed by a Municipal Corporation :—"That a new jail should be built ; that this be done out of the materials of the old one, and that the old jail be used until the new one is completed.

* * *

Officer (interrogating a recruit) : "Where do you belong to ?"

Recruit : "B. Company Sir."

Officer : "I mean, where are you a native of ?"

Recruit : "No Native at all, Sir."

Officer : "Where is your home ?"

Recruit : In the 1st Madras Infantry, Sir."

Officer (irritably) : "Where is your birthplace ?"

Recruit : "Here, Sir" (pointing to the birthmark on his neck.)

Officer (exasperatedly) : "Where were you attested?"

Recruit : Eyesight was attested at Madras, Sir."

Officer (apoplexedly) : "Dash it all, man ! Where were your enlistment papers signed at ?"

Recruit : At the bottom, Sir."

* * *

Patel : "I say ! What do you mean by telling others that I am an idiot.

Mehta : "Why, it is n't a secret, is it ?"

* * *

A French judge visiting England was one day riding in a London tramcar when the conductor approached him for his fare—two pence. Tendering six pence in payment, on receiving the change the the judge, who had a warm heart, presented two pence to the conductor, saying :—

"Here, my man, get yourself a glass of beer."

A clergymen, sitting opposite, interposed.,

"Excuse me, Sir, but is it wise to encourage drinking ? I have not touched a glass of beer for years."

"Poor man !" exclaimed the Judge ; "take the other tuppence."

* * *

"Did you call at the Zamindar's house ?" asked the young doctor's wife.

"Yes" replied the doctor, "and I wish he had sent for me sooner."

"Gracious ! Is he so seriously ill ?"

"No ; just the contrary. I am afraid he will be alright again before I get in half-a-dozen visits."

* * *

Magistrate : (to prisoner arrested for assault) : "You admit that you pulled your landlord's nose ?"

Prisoner : "Yes."

"Don't you know that you had no right to do that?"

"No Sir ; if I had no right to pull his nose, why didn't he have it put down in the lease ?"

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